

## THE JOURNEY AND THE WAY John 14: 1-6

"Jesus said, 'You know the way where I am going'. Thomas said, 'Lord we do not know where you are going, how can we know the way'? Jesus said, '..I am the way and the truth and the life, no one comes to the Father but by me'."

This is a very special occasion, in a very special church, in a very special denomination of the Family of God which we call the Church Universal. But what makes you people and this church and our Presbyterian denomination so special? You live in a beautiful city but it isn't a Presbyterian city, and in a world which certainly isn't a Presbyterian world. It's not even a Christian world or a Christian city. Why are we Presbyterians in this world?

A few years ago we celebrated 200 years of our General Assembly. Our Bicentennial motto was "Continuing the Journey", and we celebrated it with music and processions and many, many speeches. It was a good thing to do, and I'm proud to be a Presbyterian. And so should you. You have a great heritage: 100 years of Grace Presbyterian Church.

But in the midst of all the rejoicing and self-congratulations, Bishop Lesslie Newbigin, a former moderator of the United Reformed Church in England and a former missionary to India, stood up to preach at one of the meetings and asked a disturbing question. He said, "I hear a great deal of talk about 'celebrating the journey', as your motto puts it, but no one has yet told me where you are going on this 'journey' of yours. You celebrate where you have been, and how far you have come. But where are you going?" That is the important question.

He didn't use this text, and I am not going to preach his sermon, but I do want to use his question, and ask it again very briefly. This is a great occasion. But where are we going? If you here at Grace Presbyterian don't know the answer to that question, your next hundred years won't count for much. But if you do know where you are going, you will not only make a difference, you will be a great part of the difference. You will be the kind of people, in a world that has lost its way, who know where they are going because they know the Lord Jesus Christ.

That is the first lesson of our text. When Jesus said, "You know the way,"

he told us why God put us in this world. God always has a purpose in everything He does. At Princeton I have been working in Luce Hall at the Center of Theological Inquiry which is a spin-off from the Seminary. The Hall is named for Henry Luce, founder of Time and Life Magazines, and the son of a Presbyterian missionary. At the door is a brass plaque with this quotation from one of his writings: "Meaning was built into life at the beginning by the Creator". As Presbyterians we believe in a sovereign Creator who knew what and why He was creating. A God who acts with purpose, and expects us to live with purpose.

So my first point is simply this: if you want to know the way into your next 100 years, keep your eyes upon Jesus. That is the only way to find out what God's purpose is for your next century at Grace Presbyterian, and that goes for all Presbyterians, all Christians. Follow the Lord, or we all end up like doubting Thomases, "Lord, we do not know where you are going, so how can we know the way?"

God call us, his disciples, to show Him who is the only way to the world which has lost its way. When I talk about the world, I am Calvinist enough to believe that there is a difference between heaven (which we are not yet in) and the world (this fallen, sinful world which we are in). But it is not the world that sinned. It's people. And I'm Presbyterian enough to believe that sin is a radical, destructive reality in people. I even believe in total depravity. Not the popular idea of total depravity, which is that there's nothing whatever good about the human race, so why not blow ourselves up and stop the pain. That's nonsense. There is a lot of good in most of the people I've known. Even non-Presbyterians, are rather good, well-meaning people, aren't they. I married a Methodist. But one thing puzzles a good many kind people. Some very good people who are not even Christian seem to be better people than some of the Christians they bump into. How can that be? Well, what we Presbyterians believe about total depravity is not what most people think we mean, but rather what the Bible tells us about the human race, namely, that "all have sinned". We are all sinners, even the best of us. But we are not all totally bad and there is hope for all of us, all the 5 and a half billion people in this world. Every one. Even for non-Christians. In fact, especially for non-Christians <sup>15 the good</sup> for they need it most. <sup>They need to find in Christ the world's only hope.</sup> ~~Without Jesus Christ they have no hope of knowing~~ the only Way

to lasting peace and eternal life.

92 years ago, in 1900, there were only 1 and a half billion people in the world. Today 5 and a half billion. My father would be 128 years old today. In only our two generations the world population has exploded by 4 billion people. And there are more non-Christians in the world today than when he went out as a pioneer missionary a hundred years ago. Most of them are in Asia and Africa. North America has only 6% of the world's population, whereas Asia has more than 60%. Why is it, then, that Presbyterians in America are spending more and more of our mission money on America's 6%, rather than on the rest of the world's 94%?

A few years ago a man who had moved from crowded India into beautiful Santa Barbara put the contrast this way: "If the whole world consisted of only one village with 100 families, 65 of the families cannot read in any language; they are illiterate. 70 of them have no drinking water at home. Six of the families live in North America. Seven of the families own 60% of the village and consume 80% of all its available energy. And only one family in the whole village has had a university education... But he left out the most important statistic of all for us as Christians. 66 of those 100 world families do not know "the Way", they do not know Jesus Christ as Lord and Saviour.

What then do you think it means that God has put us Presbyterians in that kind of a world. I think it means that we can no longer 'continue our Presbyterian journey" as though the rest of the world did not exist. "God so loved the world,-- [the whole world, not just us American Presbyterians]-- that He gave his only begotten Son that whosoever believes in Him should not perish but have everlasting life." And why did he put us of all people into the freest, least crowded, most economically favored part of this troubled, unbalanced world? Because we deserve it? We know better than that. I think it means that the world is not just a problem out there; it is our problem here. The only answer is God's answer. "God so loved the world", and so must we. That makes it more than a problem; it is a challenge. "To whom much is given, much shall be required", said Jesus to his disciples (Lk. 12:48).

That's my first point. Christian love is for the whole world, not just for ourselves, not just for Presbyterians, not just for other Christians, but for the whole wide

world, all of it.

My second and last and most important point is that God not only put us into the world, He has called us into a Church, in our case the Presbyterian Church. And what a difference that makes.

I said a little while ago that there are a lot of good people who are not Christians. They are outside the church. That is true. Then what is the difference? Why bother with the church? The difference is this: Christians are not always better, but at least they are moving in the right direction on their life journey, and they are going in the right direction because they follow Jesus Christ, and Jesus not only said he is the Way, he said he is the only Way.

We are no longer just one small bit of a meaningless, shifting, formless mosaic of 5 and a half billion pieces trapped and lost in a hopelessly over-crowded, over-polluted, over-corrupted world. We live in that world, but we live with a glorious confidence that there is a way out of hopelessness into hope. The first Christians were called "people of the Way". They had found in Jesus the way out of lostness into life, out of meaninglessness into meaning, out of blindness into eternal light. And like those first Christians we too are a part--an organic integrated unit-- of the Church of the Living, Saving Lord, who said, "I am the way, and the truth and the life; no one comes to the Father but by me."

But there are only 3,000,000 of us. What can one small American denomination, getting ominously smaller every year, hope to accomplish for a world which will soon have more than 6 billion people to cope with? Yes, we are only 3 million, but those first Christians were even smaller. Twelve disciples, and they were getting smaller too. Soon there were only eleven. Even at Pentecost there were only a little over 3,000 of them. But in Christ, and through His church, they were enough to change the world.

Besides, we Presbyterians are not the only Christians in the world. We should stop acting as if we were. We are not even the only Presbyterians in the world. Today we have partners, Presbyterian partners spreading out all around the world. They tell me that there are more Presbyterians in tiny Korea than here in America. When my

father sailed for Korea 100 years ago, in that whole peninsula, north and south, there were less than a hundred Presbyterians. Today there are more than 5 million, and they are still growing. They double in church membership every ten years. The fact that we in our church lost 40,000 members this last year does discourage me, of course. About a hundred every day. But cheer up. Korean Presbyterians gained more than four times as many as we lost, they gained 180,000 new members last year.

There are 40 million of us Presbyterians worldwide. And we do not work alone, but as part of 400 million Protestants. More important, we work in all colors. Some people still talk about Christianity as "the white man's religion", and despise Christians as racists. It's serious charge, and sometimes true. We have a lot of reforming and healing to do. But as a charge against the world church it is no longer true. Sometime between 1981 and 1982 for the first time in 1300 years, the Church of Christ could no longer be called "the white man's religion". For the first time since the 7th century there were more black, brown, yellow and tan Christians than white.

These are our new partners in mission, and not just the Presbyterians. Out of the 5 and a half billion people in the world, close to 2 billion now call themselves Christian. They all are our partners. The new wave of missions is missions from the third world.

I am especially proud of our third world Presbyterian missionaries, about 500 from Korea alone, which is about as many as we have from the Presbyterian church USA. Without being too arrogant about it, I think we can say that there is a unique theological focus and a structural strength about the Presbyterians that could, if we were willing, turn us around from feeling our slowing pulses and complaining about decline, into a power to be fit partners with the growing churches of the third world in mission to ~~all the world~~ <sup>for Jesus Christ</sup>.

Two hundred years ago our Presbyterian forebears adopted a Constitution of the Church, and as it has evolved over the years it still stands as a light and beacon, an unmatched statement of purpose, declaring in no uncertain terms why as Presbyterian we are here in this world. It is a list of what in the language of that day they called "The Great Ends of the Church." Six "great ends". Put very briefly, the "six great ends" of the

Presbyterian Church are:

Nurture the Fellowship  
 Maintain the Worship  
 Preserve the Truth  
 Promote Justice, and  
 Exhibit the Kingdom of God to the World.

But that is only five. At the top of the list, and above all else, the first great end of the church is "To Proclaim the good news of Salvation in Christ" to all the world. So we do know the way

Isn't that precisely what our Lord said to Thomas. "You know the way..". But just like doubting Thomas we Presbyterians immediately begin to quibble. "We're too busy celebrating. We just want to 'continue the journey'." And Jesus says, "But where are you going?" And we say, "Well, isn't everybody really going in the same direction?" And He says, "No. I am the way. No one comes to the Father but by me".

And then two things must happen. First, we must look again to Jesus for renewal and power. And then we must look again at the world:

Two-thirds of the world's people go to bed hungry every night. Where is our compassion to feed them? Bread for the world is a Christian mission.

Most of the world's people are sick and in pain. Healing is part of our Christian mission.

Half of the world's adult people cannot read. The Bible is a closed book to them.

More than half of all the world suffers from injustice, oppression and poverty. The never ending struggle for human rights is part of our Christian mission.

The whole world, they tell us, teeters on the brink of total annihilation. The making of peace in a torn and warring world a part of our Christian world mission.

And if all this is not enough of a mission for us--the struggle against hunger, ignorance, suffering, poverty, injustice and war--think about this, above all think about this: You can do all that in your mission for the world, you can feed and heal and teach and liberate, and still fail in the great purpose for which God placed you in this world. There is still unmet a greater human need. The "first great end of the church", was and still is 'to proclaim the good news of salvation in Jesus Christ'. Two-thirds of all the people in the world have never effectively been told the good news about Jesus.

So where are you going, you Presbyterians? You have every right to celebrated this anniversary. You have been faithful for a hundred years. But when the celebrations are over, and it is time to get back to work, God will be asking you again and

again for the next 100 years, two hard questions. The first is, Will they know you are Christians by your love? And the second, Who will you tell next about Jesus.

-- Samuel Hugh Moffett, 1992

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John 14: 1-6

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"Jesus said, 'You know the way where I am going'. Thomas said, 'Lord we do not know where you are going, how can we know the way?' Jesus said, '..I am the way and the truth and the life, no one comes to the Father but by me'."

This is a very special occasion, in a very special church, in a very special denomination of the Family of God which we call the Church Universal. But what makes you people and this church and our Presbyterian denomination so special? You live in a beautiful city but it isn't a Presbyterian city, and in a world which certainly isn't a Presbyterian world. [[It's not even a Christian world or a Christian city.] So why celebrate the 150th birthday of a Presbyterian church? Why are we Presbyterians even in this world?

A few years ago we celebrated 200 years of our General Assembly. Our Bicentennial motto was "Continuing the Journey", and we celebrated it with music and processions and many, many speeches. It was a good thing to do, and I'm proud to be a Presbyterian. And so should you. You have a great heritage: ~~150 years of Lakehurst Presbyterian Church.~~

But in the midst of all the rejoicing and self-congratulations, Bishop Lesslie Newbigin, a former moderator of the <sup>Presbyterian</sup> United Reformed Church in England and a former missionary to India, stood up to preach at one of the meetings and asked a disturbing question. He said, "I hear a great deal of talk about 'celebrating the journey', as your motto puts it, but no one has yet told me where you are going on this 'journey' of yours. You celebrate where you have been, and how far you have come. But where are you going?" That is the important question.

The good bishop didn't use this text, and I am not going to preach his sermon, but I do want to use his question, and ask it again very briefly. This is a great occasion. But where are we going? If you here <sup>at</sup> ~~at~~ Lakehurst <sup>Church</sup> Presbyterian don't know the answer to that question, your next 150 years won't count for much. But if you do know where you are going, you will not only make a



difference, you will be a great part of the difference. You will be the kind of people, in a world that has lost its way, who know where they are going because they know the Lord Jesus Christ.

That is the first lesson of our text. When Jesus said, "You know the way...I AM THE WAY,..and no one comes to the Father but by me." he tells us, in effect, why He put us in this world. ~~told us why God put us in this world.~~ God always has a purpose in what He does. At Princeton I have been working in Luce Hall at the Center of Theological Inquiry which is a spin-off from the Seminary. The Hall is named for Henry Luce, founder of Time and Life Magazines, and son of a Presbyterian missionary. At the door is a brass plaque with this quotation from one of his writings: "Meaning was built into life at the beginning by the Creator". As Presbyterians we believe in a sovereign Creator who knew what and why He was creating. A God who acts with purpose, and expects us to live with purpose.

So my first point is simply this: if Jesus is the only way, then for us Presbyterians <sup>celebrating 150 years of the</sup> here in Lakehurst Presbyterian Church, ~~as we celebrate your past 150 years to find God's purpose for your next 150 years~~ <sup>we must</sup> is to keep our eyes upon Jesus. Follow the Lord, or we all end up like doubting Thomases, "Lord, we do not know where you are going, so how can we know the way?"

God call us, his disciples, to show to a world which has lost its way, Him who is the only way. Just how badly it has lost its way, I discover every morning when I read ~~or~~ hear the news. 3000 babies die of starvation every day in Somalia. Muslims murder Christian in the Sudan, ~~and~~ I feel ashamed when I hear about people who call themselves Christians murdering Muslims in Sarajevo. And right here in the most famous city in our own America, ~~In~~ New York I'm afraid to go out on the street at night. And worst of all, after 2000 years since Jesus told Christians to "Go into all the world and tell the good news that "God so loved the world that He sent his only-begotten Son that whosoever believes in Him should not perish but have everlasting life," two thirds of the people in the world still are without that hope and are afraid to die.

Church Universal. But the question still needs to be asked. They knew why they were here, and they knew the way. Do you? Do we all of us as Presbyterians? Do we?

A few years ago we Presbyterians celebrated 200 years of our General Assembly, the highest organized council of our denomination. Our Bicentennial motto was "Continuing the Journey", and we celebrated it with music and lights and processions and many, many speeches. It was a good thing to do, and I'm proud to be a Presbyterian. And so should you. You have a great heritage: 353 years of the Southampton Presbyterian Church.

But in the midst of all the rejoicing and self-congratulations at that 200th General Assembly, Bishop Lesslie Newbigin, a former moderator of the United Reformed Church in England and also a former missionary to India, stood up to preach at one of the meetings and asked a disturbing question. He said, "I hear a great deal of talk about 'celebrating the journey', as your motto puts it, but no one has yet told me where you are going on this 'journey' of yours. You celebrate where you have been, and how far you have come. But where are you going?" That is the important question.

But where are we going? What is our purpose as Presbyterians, whether we be ministers, or elders or lay men and women in the Presbyterian church? What did God have in mind when back there in our national beginnings he put Presbyterians out here on the tip of Long Island, in this kind of a world? If you don't know that, your next three hundred and more years may not count for very much. But if you do know where you are going, you can make as much of a difference in your kind of a world as your ancestors did in theirs. They laid the foundations of this nation. Christian foundations. You, as Christians, are the people in this world, a world that has very nearly lost its way, who should know where you are going because you know the Lord Jesus Christ wgi said, "I am the way.

That is the first lesson of our text. When Jesus said, "You know the way," he tells us why God puts us where we are. God always has a purpose in everything He does. At Princeton I have

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been working in Luce Hall at the Center of Theological Inquiry which is a spin-off from the Seminary. Luce Hall is named for Henry Luce, founder of Time and Life Magazines, and the son of a Presbyterian missionary. At the door is a brass plaque with this quotation from one of his writings: "Meaning was built into life at the beginning by the Creator". As Presbyterians we believe in a sovereign Creator who knew why He was creating. A God who acts with purpose, and expects us to live with purpose.

Why did God put our small denomination in such a big world? We in the Presbyterian Church USA number less than 3,00,000 members. That is almost nothing in a world of 5 and a half billion (5 and a half thousand million). 92 years ago, in 1900, there were only 1 and a half billion people in the world. Today 5 and a half. My father would be 129 years old today. In only our two generations the world population has exploded by 4 billion people. But brace yourselves. In another eight years there will be 800 million more.

We Americans are only now beginning to find out what kind of trouble that means, for we live in the least heavily populated part of the world. North America has only 6% of the world's population; whereas Asia where I have lived most of my life has more than 60%. And Asia is not even the center of the fastest growing population in the world. The country with the fastest growth rate is in Africa, Kenya, where the average family has 8 children, and many, many families have more than 20.

A few years ago a man who had moved from crowded India into beautiful Santa Barbara put the contrast this way: "If the whole world consisted of only one village with 100 families, 90 of them do not speak English, and 65 of the families cannot read in any language; they are illiterate. 70 of them have no drinking water at home. Seven of the families own 60% of the village and consume 80% of all its available energy. And only one family in the whole village has had a university education.

What then do you think it means that God has put us Presbyterians in that kind of a world. I think it means that we can no longer 'continue our Presbyterian journey' as though the

rest of the world did not exist. "God so loved the world, [the whole world, not just us American Presbyterians] that He gave his only begotten Son that whosoever believes in Him should not perish but have everlasting life." And why did he put us of all people into the freest, least crowded, most economically favored part of this troubled, unbalanced world? Because we deserve it? We know better than that. I think it means that the world is not just a problem out there; it is our problem here. The only answer is God's answer. "God so loved the world", and so must we. That makes it more than a problem; it is a challenge. "To whom much is given, much shall be required", said Jesus to his disciples (Lk. 12:48). And John the Elder adds, "Beloved, if God so loved us, we also ought to love one another" (I John 4:11). That's my first point. Christian love is for the whole world, not just for ourselves, not just for Presbyterians, not just for other Christians, but for the whole wide world, all of it.

My second and last and most important point is that God not only put us into the world, He has called us into a Church, in our case the Presbyterian Church. And what a difference that makes.

Some people tell me that it doesn't make much difference whether people belong to the church or not. They says, that there are a lot of good people who are not Christians, who are outside the church. That is true. Then what is the difference? Why bother with the church? The difference is this: Christians are not always better, but at least they are moving in the right direction on their life journey, and they are going in the right direction because they follow Jesus Christ, and Jesus not only said he is the Way, he said he is the only Way.

We are no longer just one small bit of a meaningless, shifting, formless mosaic of 5 billion 200 million pieces trapped and lost in a hopelessly over-crowded, over-polluted, over-corrupted world. We still live in that world, but we live with a glorious confidence that there is a way out of hopelessness into hope. The first Christians were called "people of the Way". They

had found in Jesus the way out of lostness into life, out of meaninglessness into meaning, out of blindness into eternal light.

And like those first Christians we too are a part--an organic integrated unit-- of the Church of the Living, Saving Lord, who said, "I am the way, and the truth and the life; no one comes to the Father but by me."

But there are only 3,000,000 of us. What can one small American denomination, getting ominously smaller every year, hope to accomplish for a world which will soon have more than 6 billion people to cope with? Yes, we are only 3 million, but those first Christians were even smaller. Twelve disciples, and they were getting smaller too. Soon there were only eleven. Even at Pentecost there were only a little over 3,000 of them. But in Christ, and through His church, they were enough to change the world.

Besides, we Presbyterians are not the only Christians in the world. We should stop acting as if we were. We are not even the only Presbyterians in the world. Today we have partners, Presbyterian partners spreading out all around the world. They tell me that there are more Presbyterians in tiny Korea than here in America. When my father sailed for Korea 100 years ago, in that whole peninsula, north and south, there were less than a hundred Presbyterians. Today there are more than 5 million, and they are still growing. They double in church membership every ten years. The fact that we in our church lost 40,000 members this last year does discourage me, of course. About a hundred every day. But cheer up. Just one of the many Presbyterian groups in Korea gained not 40,000 but 90,000 new members last year. And Indonesia has more Presbyterians than either Scotland or Holland, where Presbyterians are called Reformed.

There are 40 million of us Presbyterians worldwide. And we do not work alone, but as part of 400 million Protestants. One out of every ten Protestants in the world is a Presbyterian. We are one of the five largest Protestant church families in the world, after Anglicans, Pentecostals and Baptists, but probably ahead of Lutherans, and larger also than the Methodists.

More important, we work in all colors. Some people still talk about Christianity as "the white man's religion". Our racism was one of the most serious charges the communists brought against us, and we still have a lot of reforming and healing to do in that respect. But your ancestors didn't start that way. You preached to the Indians as your friends, and a generation or so later you brought a black Presbyterian congregation into your own church fellowship. And there is light ahead for us Christians on this problem or world-wide racism. Sometime between 1981 and 1982 for the first time in 1300 years, the Church of Christ could no longer be called "the white man's religion". For the first time since the 7th century there were more black, brown, yellow and tan Christians than white.

[ And we are international, at work in countries all over the world. Our center is no longer in Geneva, or Scotland or the U.S.A. Here is a chart with another, slightly different figuring of the countries with the largest numbers of Presbyterian and Reformed church members. This one still puts the USA first, but not by much:

United States	5,600,000 but slipping.	Scotland	3,500,000
South Korea	5,000,000 but growing.	Switzerland	2,750,000
Indonesia	4,500,000	Hungary	2,000,000
Netherlands	4,300,000	Brazil	800,000
South Africa	4,140,000	Nigeria	500,000

[These are our new partners in mission, and not just the Presbyterians. Out of the 5 billion people in the world, more than 1 billion, almost 2 billion, call themselves Christian. They are all our partners, both in church and parachurch. But in a special way, and without being too arrogant about it, I think we can say that there is a unique theological focus and a structural strength about the Presbyterians that could, if we were willing, turn us around from feeling our slowing pulses and complaining about decline, into a power to be fit partners with the growing churches of the third world in mission to all the world for Jesus Christ.

Two hundred years ago our forebears adopted a Constitution of the Church (there's something very Presbyterian about that; we do things "decently and in order") and as it has

evolved over the years it still stands as a light and beacon, an unmatched statement of purpose, declaring in no uncertain terms why as Presbyterian we are here in this world. It is a list of what in the language of that day they called "The Great Ends of the Church." Six "great ends". Put very briefly, the "six great ends" of the Presbyterian Church are:

Nurture the Fellowship  
Maintain the Worship  
Preserve the Truth  
Promote Justice, and  
Exhibit the Kingdom of God to the World.

But that is only five. At the top of the list, and above all else, the first great end of the church is "To Proclaim the good news of Salvation in Christ" to all the world. That was the main purpose of the Massachusetts Bay Colony. That was the main purpose of the founding of Southampton Presbyterian Church. So we do know the way

Isn't that precisely what our Lord said to Thomas. "You know the way..". But just like doubting Thomas we Presbyterians immediately begin to quibble. "We're too busy celebrating. We just want to 'continue the journey'." And Jesus says, "But where are you going?" And we say, "Well, isn't everybody really going in the same direction?" And He says, "No. I am the way. No one comes to the Father but by me".

And then two things must happen. First, we must look again to Him for renewal for we have grown stale and lukewarm both in faith and practice. And then we must look again at the world. We are selfish, and our compassion wears so quickly thin. If the world has lost its way, and if we who know the way find ourselves wandering and unsure, and therefore no longer clearly pointing the world to Jesus, then above all else we need to recover the sureness of our faith, and a greater sense of urgency about our mission.

<sup>two</sup> <sup>more</sup> Two-thirds of the world's people go to bed hungry every night. Where is our compassion to feed them?

Most of the world's people are sick and in pain. Healing is part of our Christian mission.

Half of the world's adult people cannot read. Literacy is one of our Presbyterian prides, but I have been surprised to

learn that America is more illiterate than Korea where I was born.

More than half of all the world suffers from injustice, oppression and poverty. The never ending struggle for human rights and more fairness in the distribution of this world's blessings is part of our Christian mission.

The whole world, they tell us, teeters on the brink of instant, total, physical annihilation. The making of peace in a torn apart and warring world is also a part of our Christian world mission.

And if all this is not enough of a mission for us--the struggle against hunger, ignorance, suffering, poverty, injustice and war--think about this, above all think about this: You can do all that in your mission for the world, you can feed and heal and teach and liberate, and still fail in the great purpose for which God placed you in this world. There is still unmet a greater human need. The "first great end of the church", was and still is 'to proclaim the good news of salvation in Jesus Christ". Two-thirds of all the people in the world have never effectively been told the good news about Jesus, who came not just for us but as Saviour of the world.

So where are you going, you Presbyterians? You have celebrated enough. The party is over, and it is time to get back to work. All through these next 200 years God will be asking you again and again two hard questions. The first is, Will they know you are Christians by your love? And the second, Who will you tell next about Jesus, who is the only Way for the journey.

-- Samuel Hugh Moffett, 1992